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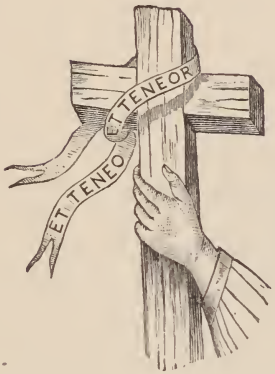
Woman's Work for Woman.



Vol. III. MAY, 1873. No. 2.

Beyond the Seas.

CHINA—Chefoo.

Letter from Mrs. Nevius, *to the Auxiliary Society of the West Spruce Street Church, Philadelphia.*

My dear Friends: For two months past I have been closely occupied and most deeply interested in a large industrial class, which has assembled every afternoon in my schoolroom. It was commenced rather as an experiment and I felt very uncertain of its success. Indeed, had I known that it would become such a formidable affair, I am not sure that I should have dared to undertake it.

The plan I fixed upon was this: I bought several pieces of cloth, foreign "drilling," which is much used here for clothes, and a cheaper kind to use as linings. These having been

colored the usual dark blue, were cut into garments, both large and small. A generous Chinaman, who has a store here, gave me the promise of all the cotton I might need for wadding. I engaged the women to come and make these clothes, giving them each thirty cash, about three cents, for their afternoon's work. I also offered to sell them the garments at less than their cost whenever they had earned enough *cash* to buy them. The first day there came twenty-one women; the second, thirty-three; and so on, increasing regularly, each day several more than the day before, until, at the close of a month the average attendance was about ninety. I had straw spread upon the earth floor of the school-room, with mats upon that, and there the women sat, even more comfortably than upon chairs or benches, if I had had them. When in their own homes they invariably sit "tailor fashion," upon their kangs. These kangs are made of brick and mortar, and are kept warm by straw burned underneath, or by the fire which cooks their food; the range for cooking being at the end of the kang. As I have no stove in the school-room it has been rather cold. I think I must have it made more comfortable another year, both on my own account, and to make it more inviting to the women.

For a few days after commencing this class, I kept a journal, but I was soon obliged to give that up, as I had neither time nor strength at the close of my day's work to devote to writing. A few of those stray leaves I will copy here, that you may see some of the difficulties I had to contend with at first, and may also be able to appreciate the marked improvement I am able to notice at the close of two months.

THE NEEDLE AND THREAD CLUB.

November 20th, 1872.—Yesterday the *Chin-shien heve* (Needle and Thread Club) numbered thirty-three; to-day there were forty-five. A stupider, uglier set of women it would be hard to find, anywhere this side of the Hottentots, I do believe. Still, I am convinced that their ugliness is due in a great measure to their poor, dwarfed intellects. They

certainly could not have been beautiful under any circumstances, but they would not have had the coarse, and often half-idiotic expressions they now have, had they not been allowed to grow up in this most abject ignorance. Both yesterday and to-day I have tried teaching them. It was not easy to keep them quiet, and I found it harder still to interest them in what I was saying. I took my place in the middle of the room, with little Deer at my side and the women seated on the mats all round me. I began by reading the first chapter in the "Peep of Day." This, though written for the very smallest children, is as much as these women are equal to, perhaps more. I had Deer to help me read, lest my voice should give out, but I found that she was not well heard, so I called my good Salah to take her place.

As the number of women coming to the class is daily increasing, I find myself much perplexed for the want of funds. I am anxious to help them to provide more comfortable clothes for the approaching cold weather, and I am more desirous still of availing myself of so good an opportunity of teaching them and getting an influence over them. I am trying to nerve myself up to the effort of going *begging* in the foreign community. I must do that or soon disband the class, or else limit its number to very few; either of which alternatives I should regret exceedingly.

November 22d.—I was too tired to write yesterday. This is a stormy day, and I am tempted to wish my women may not be able to come, so that I may have one day of rest. It rained hard last night, and I hear the roads are bad. When the roads, which indeed are mere foot-paths, are solid, the women walk better than would seem possible, but when they are muddy, or snow is upon the ground, they make sad work, for the *whole* of their feet makes a *hole* in the ground—more like that left by the hoofs of a donkey than by the charming "Nelly Bly," of whom I used to sing long ago.

Yesterday I did attempt my begging expedition. As Mrs. Eckard and I were starting out together, in our sedans, she shouted to me from some distance ahead, "Where are you

going, first?" To which I shouted back, "I am sure I have no idea; I think I shall happen to meet somebody." Now, the errand upon which I started was a very disagreeable one to me, but I thought it my duty, and I had an impression—I do not know that I ought to call it *faith*—that I should at least be in a measure successful.

Mrs. Eckard and I went first to do a little shopping, at a store kept by Mr. Liang, the man who had given me all the cotton I need in making clothes for my women. Here I met a young Englishman whom I have seen before only at church. Thinking I might as well commence with him as with any one else, I asked him for his assistance; explaining in a few words the object of my industrial class, and the plan of it. He expressed himself very happy to help me, but I imagined he scarcely understood what it was I wanted. That over, I began to think of—

WHERE NEXT?

Crossing a vacant square, I knocked at the office door of the harbor master, a gentlemanly person, of whom I thought I might venture to ask a favor. His room was locked, and he away. Returning from there, the door of one of the merchant's *hongs* stood invitingly open, so, though I had particularly dreaded that visit, I made up my mind to go and have it over with. Seeing a porter, I sent in my card to Mr. W., who soon after came in to see me. He received my request with the greatest kindness and at once promised his assistance. I felt rather conscience-stricken when I remembered how I had wronged this same gentleman by fancying him one of the last who would feel interested in my undertaking, or willing to give me aid.

Thinking this enough for one day, I started for home, stopping on my way at Dr. Brown's, one of the English missionaries, for Mrs. Eckard. While there, who should call for me but Mr. H., the gentleman I had met an hour before in the Chinese store. He had a written paper in his hand, which he asked me to sign. It was a "circular," stating that he, Mr. H., having consented to help me in collecting money

to assist the poor, any sums for that object would be very gladly received. I had not at all liked the idea of sending round such a circular, dreading the notoriety and additional responsibility which it seemed to place upon me, but it would have been ungracious to refuse, and I signed my name as requested. Mr. H. then said, "You need give yourself no further trouble about the subscriptions, Mrs. Nevius, I will attend to it for you with pleasure." And so my unpleasant duty came to a very pleasant termination.

"HE IS OUR SAVIOUR."

November 28th.—There were sixty-four in the class to-day. I am becoming much encouraged by the increasing interest shown. I never in my life had so good an opportunity for teaching. As I went into the room this afternoon I heard Salah replying to a question just asked her: "Yes, He is *our* Saviour; not the Saviour of the foreigners only, but our own, *our very own*, if we will believe in Him and accept Him." For a day or two past I have tried with good success the effect of singing. I chanced to hear my woman, Mrs. Pan, speaking very feelingly to a group of the sewers, about our being pilgrims and strangers in this world. That suggested the hymn, "My home is in heaven; my rest is not here." It is prettily translated into Chinese and sung to the plaintive tune to which I think it is usually set; it is a general favorite. I was not sure but that the women, unused as they are to foreign singing, might laugh, as the Chinese sometimes do, at our music; but, on the contrary, when I, with the three pupils, Salah, Deer, and Sumay, sang, "My home is in heaven," there was perfect quiet, and they listened with fixed attention, some of them repeating the words after me.

SUMMARY.

Monday, January 20th.—On Saturday last I dismissed the industrial class, after a session of about two months. I had them every day, with the exception of one week, when I was confined to my bed by illness. There have been, I suppose, at least one hundred and twenty or thirty here in all, though

the largest number in any one day was one hundred and seven. I have been surprised at the promptness and regularity of the attendance, and equally so with the interest shown and progress made in learning. They can now answer many questions from the Bible, particularly from the New Testament. Many of the miracles of our Saviour, and also some of the parables they relate very correctly, and can repeat a few verses. Has it ever struck you that, "Do unto others as ye would that they should do unto you," is especially difficult to commit to memory? Yet, that verse, it is next to impossible to teach a Chinese woman. In nine cases out of ten, they insist upon saying, "Do to others *as others do to you.*" Even after we have explained and illustrated, over and over, it is most likely that, when asked to repeat it, they will say, "Oh, yes, we know it now perfectly—'Do to others just exactly as others do to you.'"

THE CHINESE NEW YEAR

begins a week hence. It pains me to think that many of these women, who have been with me learning of a better way, will now, day after day, engage in idolatrous worship; for this is the season of the year when most of their worship is performed. To-morrow the kitchen god is *burned*, in order that he may thus make his ascent to heaven, to carry a report of the conduct of the family over whose kitchen range he has been pasted the past year. A new paper image will be purchased, and nine days hence, when the god is supposed to return, it will be pasted up in the original place. Heaven and earth must also be worshipped, and the ancestors; and I know not how many other objects. One of my women told me the other day that she had just bought a new kitchen god for four cash, less than half a cent.

This all seems discouraging, yet it is only what must be expected. A few of these women, I think, will perform no idolatrous services this year; or, if they do, it will be with no faith in them, and with, I hope, even dissatisfaction with themselves that they have not moral courage enough to abstain from what their awakened consciences know is wrong.

I expect to have a meeting of the class one day each week, and on Sundays some of them will come to attend worship and to learn to read. I ask very earnestly an interest in your prayers, that the work I have commenced here may receive the blessing of God upon it.

NEZ PERCES INDIAN RESERVATION.

Letter from Rev. H. T. Cowley, *of Kamia, Idaho.*

Mrs. M. B. Grier.

Dear Sister: Alone with three little ones and a multitude of cares, my wife's oft-repeated resolution, "I *must* try to find a few minutes to write to our Woman's Board," has had to be postponed until now, but just recovering from a period of illness and exhaustion, she requests me to acknowledge the grateful receipt of your welcome magazine, *Woman's Work.* It has found its way regularly to this remote corner of our land nearly a year, and gives us much light and cheer and sympathy in this blessed work. In return for your kind favor of the copy of the "Work," she has had in mind to contribute something which might be of interest in regard to this tribe of Indians. At present, however, she can only briefly mention that a great work of God's Spirit has begun among us, and has only time to repeat the great cry which is coming up from all mission fields, "Help!" Five hundred and seventy-eight have been received into the church within fifteen months, the majority of whom are, as usual, women. The early and devoted labors of Brother and Sister Spalding among this interesting people before the terrible Whitman massacre, which broke up the mission, have borne much fruit, but scarcely more than a good beginning has been made. Now we have this large church to educate and civilize, and we trust we may yet see some degree of refinement in the rising generation. With the exception of twenty-two, who still strive against the Holy Spirit, *this entire community* has been converted, and the people have abandoned the gross vices in which we found them. Chastity and cleanliness are the two great virtues for which the women

must now struggle. My wife feels wholly inadequate for the great work. How gladly she would welcome an associate! But she has never regretted coming and will gladly do what little she can until it pleases the Master to send her help.

INDIA—Ambala.

Letter from MISS SARAH MORRISON.

THE ALLAHABAD CONFERENCE.

The meeting lasted just a week. Oh, it was such a wonderful and such a blessed privilege! No one who was present will be able to forget it to his dying day. All the papers read and speeches made were most excellent and intensely interesting. I will only try to give you a few interesting statistics from a paper prepared by Mr. Shining, an English Congregationalist missionary in Benares.

In ten years Christians in the Northwest Provinces have nearly doubled; in Oudh an increase of 175 per cent.; in the Punjaub of 64 per cent.; in Central India of nearly 400 per cent.; in Bombay of 64 per cent.; in the Madras Presidency, Birmah, and Ceylon the increase is upwards of 100,000 in ten years. The American Baptist Mission have increased from 23 to 6418. These direct results are not the chief part of what has been gained. The indirect results, though not so tangible, are of the highest importance. Very many have recognized the folly and sinfulness of idolatry and have abandoned it. Many who still practice it have really lost all heart for it. There is a better and more widespread appreciation of justice, morality, and religion, and a desire for sound knowledge has arisen among the people. Even among the uneducated there is a feeling after the truth and God. A public spirit is being formed with regard to many social and religious reforms. Various religious societies have sprung up, which, though not distinctively *Christian*, are influenced by Christianity for good; caste is becoming lax; widows are being remarried, and the female sex is being educated and is more honored.

You may perhaps ask, or be asked, what good came of the Conference? I'll try to enumerate what seemed to me several and important good results of it. In the first place, you know missionaries are human, *very* human; each has his own pet theory of the best way to cultivate the Master's vineyard. Some of them think that the only way to bring people to Christ is to preach through the length and breadth of the land, and consider a missionary very much in the wrong who will engage in teaching; of course, those who are engaged in schools and colleges would naturally see things in a very different light. Then, some think all native Christians should be kept in villages or separate communities, apart from heathen neighbors; others think they ought to be allowed or required to live just where they have been living, in the midst of idolatry and pollution, and ought to seek to leaven the lump in which they have been hidden. Now I am sure that missionaries who came to the Conference most bitterly opposed to other people's plans of operation, learned, from the exciting debates and hot discussions that took place, that under certain circumstances one thing is proper, and under opposite circumstances quite another course is necessary. A soil which produces excellent cabbages may not do at all for certain other vegetables.

Another good result was, we learned so much of what God has wrought in different parts of India. I must confess my own ignorance on the subject was quite appalling. There has been so much accomplished by English missionaries of different denominations, of which we Americans knew but very little. Missionaries among the *Son-Thals* and other aboriginal tribes, and those laboring in Southern India, have had such encouraging and blessed results already. The work among the Son-Thals is most glorious; God has poured out His Spirit on them in a wonderful way; village after village have, as one man, embraced Christ; and then they, of their own free will and with never a cent of pay, go and preach the new and wonderful tidings to neighboring villages and tribes.

A third good, and certainly the best possible result, was that they all seemed, *daily*, to grow in love to each other and to the dear Saviour who had sent them out to do His work. And the last, the farewell meeting, how *can* I describe it? The speeches and prayers on that last afternoon were all so earnest and solemn and tender, and the whole audience seemed to be moved by such a spirit of love, and the cords that were drawing all hearts together were held in Jesus' hands. He was there, standing in our very midst, and we both felt and saw His presence. We saw Him very dimly, it is true, but oh! what inexpressible happiness in seeing Him even *dimly*. I shall never feel discouraged again about my own unsuccessful labors, for I saw *Him* at the head and in the very midst of the missionary band, and I know that the seed I sow is His, the field is His, the rain and sunshine are His also, and shall surely, most surely, follow the sowing; and I *know* that a glorious increase is a *certainty*, whether my eyes shall see it or not. What merciful kindness in my blessed Lord to have opened my unworthy eyes and to have taught me this wonderful truth. Another reason why I bless Him for giving me the privilege of attending the Conference is, that there were so many noble native Christians present. The specimens that I had met and with whom I had had any intercourse were really a most discouraging lot. But I saw at the Conference native Christians, both ministers and laymen, of so much intelligence and culture and earnest Christianity that I felt most thankful I had seen such converts.

Several ladies were at the Conference from our mission, from the Methodists, and from some English missions. We had some delightful prayer-meetings together. One night all the Americans present met in Mr. Kellogg's drawing-room; we "counted noses," and found that there were about *fifty*. Mr. Wynkoop brought out the "Stars and Stripes," and it received "three cheers and a tiger," followed by the "Star-spangled Banner."

INDIA—Saharunpur.

Letter from MRS. CALDERWOOD.

ZENANA WORK; 1863 AND 1873.

During 1862, Mrs. Woodside took me into several zenanas in Kapurthala. Early in 1863, when I came to Saharunpur, Mrs. Campbell told me that she had tried as early as 1838 to get into the zenanas in Saharunpur. At that time, the jealous keepers of zenanas would not allow a foreign lady to see their prisoners.

It seemed, in 1863, almost an impossibility to get access to any but the low caste women in this city. Among the lepers, who live by themselves near the city, we were welcome. Through a boys' school, taught by me during 1864, a favorable impression was made in many families. From that time up to 1870, we found, among women and children, work enough. But the difference between *then* and *now* is very great. Almost daily since my return I receive from both Hindus and Mohammedans invitations to visit their zenanas.

The government has, during the past year, established a number of girls' schools, and give to their teachers full liberty to teach their own superstitious books, and no Christian book is required to be taught. But with all this against us we have established two schools since my arrival here.

As another encouraging fact, I might mention what a Brahmin said to me a few days ago. He said: "When, ten years ago, you tried to rent a house, nobody wished to let you have one at any price. When you came on horseback to visit some families, our women ran and hid themselves, doubting whether you were not a man in disguise. *Now*, when they see you pass, they send after you, and ask, 'Why do you not come to see us?' At that time they would say, 'What is she coming to see us for? Is she not a spy from the government? Will she not carry off our girls, and make them marry some of the boys whom she made Christians by feeding them from her table?' Other stories of the same and worse character were spread. Now you have worked so

many years among us, and they understand that you do them no harm, you can go into every house, and you can get the use of any house you wish, for a school."

AFRICA—Mbade.

Letter from CHARITY L. SNEED, *Native Bible-reader, to the Martin Luther Band, Wheeling, W. Va.*

Since my return to Benita, my work has been the same as before, yet I have not been to the towns so often as I will do after this week, if my life is spared. The women here at Mbâdê seem to have so much for me to help them with, this is why I have not been so often to the towns. But the women in town need the most help and are not far away. I hope and pray that many of them will become good Christian women and do much good to those around them.

The poor old blind woman I wrote you about died while I was away. I have not yet been to the town in which she lived, therefore I have not heard much about her. I cannot help feeling that she tried to do what was right, although she did not know much about becoming a Christian.

Very many thanks to the young ladies who feel such an interest in my support, and who give so liberally towards it, with a desire that I may be a help to my poor sisters here who have a very poor idea what it is to have you do so much for them.

Dear young ladies, it is out of our power to reward you for your good desire, but God will certainly do so both in this world and more than all, in the world to come. May those of you who are Christians, always be steadfast in the love of God, always doing something for Jesus, and you will always be happy. And those who have not yet professed Christ before men, please let me ask you not to put it off any longer. How many of His blessings you lose by delaying! How great your influence might be for good to others! . . .

Please give my Christian love and respect to all the members of your band.

At Home.

HERE—AND THERE.

"Who maketh thee to differ from another?"

We do not always realize the comfort and desirableness of any position which we occupy, until by a sharply defined picture we are made to see the contrast between that position and some other, which might have been ours. If we have always had abundant means, we cannot realize a condition of abject poverty, unless we are brought into close contact with some one in that state. We do not fully appreciate the blessing of robust health, until we come face to face with bodily suffering and weakness in such a way as to realize what it is. We cannot understand the temptations or the miseries of a life of ignorance and vice, if we only regard them from a far-off height of virtue and refinement. A nearer acquaintance with such a life would call forth deeper pity and wider charity, while it would lead to gratitude for freedom from such pains and perils.

Here we come to the point to which we would bring you, happy, cherished, Christian wife, mother, or daughter, who read these pages. We want you for one moment to look back over your life. Think of your babyhood—of the joy and love that met and cradled you from the moment you uttered your first feeble cry. Think of your childhood, with its mother's lap and father's shoulder ever at hand—of your girlhood with its watchful care and gentle guidance towards the right—of your womanhood with the dignity and honor belonging to it, and freely bestowed upon it. Think of your wifehood, with its sacred, strong, pure affection sealing the God made bond; of your motherhood, which your Saviour has forever consecrated, with its inexhaustible fountains of sweet joy, hope, and abounding love. It may be that your life has led you through one more experience of woman, and

that you know the deep, lonely sorrow of widowhood; yet if you do, you know also that you have sympathy and respect from those around you, and that God calls himself the "God of the widow."

Now after you have thus brought in review the circumstances of your own life, guarded, honored, blessed from its beginning until this moment, we would show you in sharp contrast to all this, the history of some other lives. Nor are these other lives those of beings of altogether different, inferior, and less sensitive natural organization than ours, as we are too apt to comfort ourselves by thinking. Certainly their position and manner of life for generations past has deadened their sensibilities, and limited their capacities for joy or sorrow somewhat. But they are women exactly like ourselves in nature and original capabilities—they have in them what can be by the grace of God nourished and cultivated into true Christian womanhood. Let us never forget this.

Come with us for awhile over land and sea to distant India, China, Africa, or Persia, and let us look thoughtfully at the condition of our sisters there. Yes, our *sisters*. Unthinkingly, and as a matter of form, we often call them thus, but does it *mean* anything with us, or is it a mere figure of speech? Let us make it mean something now, by looking at them as those who are related to us, for whom we are in a degree responsible as being of the same family and sex with ourselves.

A baby-girl is born in one of these countries, imagine her to have been yourself. How is she received? With joy and thankfulness as a good gift from the Lord? Ah! no. The parents will not proudly and tenderly tell of the little daughter who has come to them, but will speak apologetically of her, as if her birth were a misfortune and disgrace to them, because of her sex. So her life begins, in what contrast to your own! Then comes an unloved, neglected childhood, in some countries made miserable by physical torture necessary to carry out the prevailing ideas of female beauty. Before this period

is over, a betrothal, or perhaps an actual marriage takes place to a child like herself possibly, or it may be to a man old enough to be her grandfather—she having of course no will or choice or previous knowledge in the matter. Then begins a life of slavery, body and soul. It may be a busy life of menial service for her husband, unrewarded by affection, or an idle, dreamy, wasted life as the plaything and amusement of his leisure hours, but in any case there is nothing to call forth any of the love or true womanly usefulness which is yet there in *her* nature, as it is in *yours*. If she is blessed with sons, her lot is considered happy; if with only or mostly daughters, she is pitied or despised. A mother's instincts may be hers, but no idea of the beauty or sweetness of what motherhood may be, is in her heart. And alas for her if widowhood becomes her portion! If the child to whom she is betrothed should die, even if she were not yet married to him, she is henceforth for the rest of her life a widow, shut out from all society, enjoyment, occupation, and privilege of every kind; a forlorn, hopeless, useless existence is all that is left to her. What wonder if with such a life before her, she should be eager to end it then and there on her husband's funeral pile! What do you think you would do, my reader, if this were *your* outlook into the future?

Oh, that I could lead you to take this picture to your heart of hearts! It is not a fancy one, painted by an artist's hand, but a true representation of many a woman's life at this moment. Let the Gospel rays which have brightened every hour of *your* life to this day, show you the contrast of these other Christless lives, and do not sit down at ease in your happy Christian home, with no feeling of responsibility for those millions like yourself whose lives are so darkened and distorted by sin and ignorance. There is surely *something* which you can do; oh, hasten to do it, before all your earthly opportunities for the Master's work are gone forever!

"The night cometh when no man can work."

OUR MISSIONARIES.

Since the publication of our March number, the following ladies have been added to our list of missionaries, viz.: Mrs. Hutchinson, Mrs. Phillips, and Mrs. Thomson, of Mexico; Mrs. Mateer and Mrs. Crosette, of China; Mrs. Hepburn and Mrs. Carrothers, of Japan; Mrs. Calderwood and Mrs. Brodhead, of India; Mrs. Labaree, of Persia; and Mrs. Cowley, of the Nez Perces Indian Mission in Idaho.

Of these ladies, several have been already adopted by auxiliaries. The society at Zanesville, Ohio, has taken Mrs. Crosette; that of the Cohocksink Church, Philadelphia, Mrs. Calderwood; that of New Albany, Ind., Mrs. Carrothers; that of Dansville, N. Y., Mrs. Labaree. Mrs. Holcombe, of Futtehgurh, has also been chosen by the Fourth Church of Trenton, N. J., and Mrs. Dodd, of China, by the auxiliary of Portsmouth, Ohio. Miss Crouch, of Wooster, Ohio, who has lately offered herself as a missionary, has been accepted by the auxiliary of the First Church of Orange, N. J., and will be sent to China to aid Mrs. Morrison, who has long been begging for assistance in her work there.

Mrs. Hendricks and Miss White sailed for Gaboon, *via* Liverpool, on the 2d of April. Miss Jones writes from that place under date of February 14th, while enjoying the three weeks' winter vacation of the girls' school. She had just returned from a delightful trip to Corisco. A long and interesting letter has been received from Miss Brink, our medical missionary in India. She finds work in abundance before her and enters upon it joyfully. Mrs. C. B. Newton, of Lahore, writes, February 20th, of a pleasant itineration, in which Miss Fuller and herself found much to encourage them in their efforts among the women. A letter from Mrs. F. A. Wood, of Syria, dated February 12th, gives cheering news of work there. Miss Dean, of Oroomiah, acknowledges, in an interesting letter, the receipt of the two boxes sent from the Society for the Seminary. Miss Tarbell writes from Odanah, Wis., March 31st, of the arrival there of Rev. Mr. Baird;

also of their communion season, at which time *nine* of the Indians professed their faith in Christ. Our readers will be glad to hear from Mrs. Nevius again through our foreign department, and to learn so many of the details of her labor. The good work among the Indians in Idaho, of which Rev. Mr. Cowley writes, is indeed cheering, as are the accounts from the other missions.

MEXICO.

Most of us are familiar with the condition and needs of the heathen world; of India and Africa, of China and Japan, and with those European countries which have been for ages under the blinding influence of the Papacy; but how many of us have had our thoughts turned to the broad, fair lands that lie at our own gates, our near neighbor, *Mexico?* We have responded to the Providence that has opened Papal lands over the sea to the entrance of the light, and Bibles are pouring into Spain and Italy. Earnest-hearted men and women are entering through the open doors, and Protestant churches and schools are diffusing light and knowledge; but are we thoroughly aware that Mexico, with its five or six millions of children and youth, is open to Protestant effort? That this land, so often convulsed and desolated, is now a republic, —has thrown off the yoke of Rome, and established religious liberty? Mexico is calling to us for a pure gospel, calling very, very earnestly. Thoroughly sick of priestcraft, and hungry for the bread of life, the people of many of the cities and towns have of their own accord formed societies for worship, adopting some simple form of service and appointing the most intelligent of their number to preach and exhort. At Cos this has been done; a church has been formed, and without any ordained minister, has grown to a membership of *one hundred and seventy*, and has erected the first Protestant church ever built in Mexico. Laymen have been chosen to administer baptism and the Lord's Supper. This has been

done also around Mexico and Zacatecas, and in many smaller towns worshipping assemblies have been formed and converts baptized.

It may not be generally known that the great work for which God thus opens the way in Mexico is now in His providence thrown directly, almost unexpectedly, so far as our church is concerned, upon our Presbyterian Board of Foreign Missions. Thus are we, in a sense, compelled as Presbyterians to come into this old land, so full of romance and rioting in the past, and of young strength and capability for the future. For what would the Master say should we refuse to accept a gift, which may be turned to such account to His glory? and to the good, not of Mexico alone, but to that of our own country? The Papal power in these United States needs the support of our powerful though restless neighbor. A great conflict is before us. The work in Mexico appeals strongly, then, to those of God's people whose sympathies are especially given to home missions. A flank movement upon the enemy is known to be often more effective than direct assaults. Let Mexico become Protestant in name and fact, and the Papacy in these United States would receive a deadly blow.

Oh! that our Lord at His coming may find that we, like Him, have finished the work He has given us to do; that every field has been occupied, and His people everywhere ready to offer Him the rich fruitage and harvest, which is according to His promise, to those full of faith in Him, and obedient to His word.

WHAT WE ARE DOING IN SYRIA.

Mrs. Eddy's excellent report in our last issue gave our readers an idea of the work that is going on in the girls' school in Sidon, and, we feel sure, proved to many how very desirable it is that every facility should be afforded for enlarging that work. We wish now to give a short summary telling what else our Society is doing in Syria.

We have in the girls' seminary at Beirut one teacher, Miss Ellen Jackson, the associate principal, who sailed for Beirut in October, 1871. She is the missionary of the Walnut Street Church, Philadelphia.

Mrs. Frank A. Wood, who also went out in the fall of 1871, was for a time stationed at Sidon, but was transferred last September to Zahleh, a town some distance in the interior. She is shared between the auxiliaries of Chester and West Chester, Pa., and so we trust is doubly blest, in being the centre of the prayers and interest of two societies.

Mrs. James S. Dennis has not been quite a year in Syria, having gone out last July to Sidon. We hear that it is probable her husband's duties will necessitate his removal to Beirut, and this will of course involve a change of residence for her also.

The majority of the pupils of the girls' seminary at Beirut are supported by our sister society of New York, only two having been under our care during the past year, and of these we have lately heard that the support of one has been assumed by her uncle, leaving us at present only the little girl Zibeya Shadudi, who was mentioned in Miss Everett's letter in our January magazine.

There are four native teachers in the day school at Beirut, and one in the Sidon School, each supported by an auxiliary.

In connection with the Sidon Mission we have seven village schools, taught by graduates of the Sidon School, and these we trust are scattering light up and down the slopes of the Mount Hermon range. These schools are at Kanah, Jedaide, Khiyam, Ible, Rashaiyah, Deir Mimass, and Kafair, and are supported by various auxiliaries at an annual expense of about $60 each.

The whole expense for the past year, for the support of three missionaries, five native assistant teachers, seven native teachers in village schools, and twenty-two pupils in boarding schools has been less than $3000.

THE SIDON SCHOOL BUILDING.

This enterprise is now fairly inaugurated. The same faith and good works which have just given to the India mission a home on the Himalayas, are beginning to be felt for our Sidon building. Warm hearts and willing hands have responded to Mrs. Eddy's appeal, and we believe that there are many others ready with their mite, or their dollars, or their prayers, to carry on this work to completion.

At the time of going to press, April 19th, over $3000 have been received for this purpose. Dear sisters, let us finish the work before the $50,000 pledged for the year is due. Let not the Sidon school be longer hampered in its operations for want of a suitable building. New auxiliaries and bands would do well to appropriate funds to this object, and if we *all* take hold of it, the $6000 will be in the treasury promptly and without difficulty. Shall not this be done? We believe it will, but to do it we must still *work, pray, trust.*

THE TRENTON MEETING.

A call having been sent out by the Ladies' Presbyterial Society of the Presbytery of New Brunswick, for a convention and farewell missionary meeting to our two missionaries, Mrs. Hendricks and Miss White, who were soon to sail for Africa,—this meeting was held on Thursday, March 6th, in Dr. Hall's church, Trenton, N. J.

If we were doubtful about the interest felt in our dear cause among these churches, let the response to this call tell the story. *Three hundred* ladies, representing *twenty-two* churches, were present at the morning meeting, and among them a little band of missionaries, viz.: Mrs. Reuben Lowrie who spoke fervently for China; Miss Bella Nassau, whose very countenance pleaded eloquently for her chosen Africa; Mrs. Hendricks, who from an overflowing heart told of the love of Christ constraining her to the work, and this in

a way that drew all hearts to it, and to her; Miss White, soon to sail for her far-off field of labor, in Corsica; and Mrs. Van Lennep, one of Syria's own daughters, whose earnest words told of Syria's need and Syria's work for Jesus, and whose parlor-meetings had been largely instrumental in inspiring a warmer interest in our missionary work among the churches represented at this meeting.

At the close of the morning meeting all present were cordially invited to partake of a collation, prepared in the Sunday-school room below, and there were not only refreshments for weary bodies, but pleasant reunions and kindly greetings and genial Christian fellowship, until the hour arrived for the public farewell meeting in the afternoon. And here Dr. Hall presided, and gave his emphatic Godspeed to the work. Dr. Nassau gave tender words of welcome to the two ladies who are to join him in the African field. Mrs. Hendricks's pastor, Rev. Mr. Swan, of Stockton, N. J., followed, commending them to the special love and prayers of the churches. After which, a basket of lovely, fragrant flowers was presented to each of the two missionaries elect. There were few dry eyes in that tender missionary meeting. The dear Master was there, speaking to many a heart, and do we not believe most lovingly to those who had given up all for Him and for souls? Then followed the Rev. Mr. Jessup, from Tripoli, who wished that the spell that was then upon our hearts might remain forever. He spoke for Sidon, and told us of the fruits of the gospel there, sown by pupils from that girls' school, and gave a cheering testimonial to the efficiency and value of our dear *Woman's Work*.

Such was the Trenton meeting: tender, inspiring, and giving promise of larger work and precious results in the future; awakening enthusiasm, not merely by words which often evaporate upon the lip, but speaking by actual, *personal consecration* on the part of the little band of men and women who count not their lives dear unto them that they may win Christ, and tell the story of His love and grace.

FAREWELL MEETING IN PHILADELPHIA.

A final meeting of farewell to Mrs. Hendricks and Miss White, was held on the evening of March 31st, at Rev. Dr. Wylie's church, Philadelphia, of which Miss White is a member.

Dr. Wylie presided, speaking words of cheer and encouragement in regard to the mission work, and commending to God's tender care those whom the love of souls had constrained to labor for Him in a distant land.

Rev. Dr. Allen followed in earnest, heartfelt words. He believed that the great commission, "Go ye into all the world and preach the Gospel to every creature," was intended as well for woman as for man. There is work for her on heathen soil, and work that she only can perform. The want of the day is *Christian women*, not angels. This Society has proved that women can work; theirs has been earnest, solemn, warm-hearted work. They have gained access to money locked up in the church, that would not otherwise have been reached. His church had given liberally to this Society, while their collection for the Board of Foreign Missions had *increased.* This is true of other churches; the woman's work has taken *nothing* from the direct contributions to the Board.

Rev. Dr. Nassau, of Africa, was the next speaker. He gave a graphic sketch of the voyage the missionaries were to make, and spoke briefly of the work in their mission.

An interesting feature of the meeting was the singing of the colored mission Sabbath-school connected with Dr. Wylie's church. In behalf of the school, Mr. James Grant, the superintendent, made a short, touching farewell address, and presented to Miss White, who had long been a teacher there, a beautiful little writing-desk, well furnished. This was purchased with the pennies saved for the purpose by her grateful pupils. After this presentation, Miss White was again surprised by the gift of a second writing-desk, from the Sabbath-

school at Williamstown, N. J., where she had formerly labored.

Mr. George H. Stuart, in some closing remarks, held the attention of his hearers as he never fails to do. He said that we were bidding God-speed to the *eleventh* missionary from that church.

THE BRAHMIN'S TEST.

BY MARGARET J. PRESTON.

I.

A Pundit sat with knitted brow,
His Shaster on his knees,
And in his hand the printed page
Which men from o'er the seas,
(Disciples of the foreign faith—)
Had brought to vex his ease.

II.

"How can I know,"—he questioned sad,
"If this or that be God?
Since first the Vedas taught the fear
Of Brahma's frown or nod,
My fathers worshipped him, and I
But follow where they trod.

III.

"Who *is* this Jesus? When I read
Of all He wrought and said,
The teachings of our Holy Books
Seem childish tales, instead;
And doubt's simoon, on-sweeping, whirls
Its blasts about my head.

IV.

"How strangely fastens on my heart
This wondrous story told!
Not thus within *our* sacred scrolls
The sages wrote of old:
—O, Jesus,—near and human-sweet!
O, Brahma,—far and cold!

V.

"All gladness from my life is drained,
All sleep forsakes my eyes:
I fail to shake the yearning off,
Or crush the thoughts that rise;
My Vishnu's wisdom shows so vain,—
This Christ's, so pure and wise.

VI.

"And shall I shrink to end the doubt
That racks and rends me so?—
If he is God, he can defend
His life against my blow:
I'll test him at the dagger's point,
This very night,—*and know!*"

VII.

Grim darkness gloomed the Hindoo fane,
As through its silence stole,
With hard-held breath and trembling limbs,
The Pundit to his goal
Before the idol, where he sank
With terror-stricken soul.

VIII.

"—O, what if he be God indeed!
And when he feels the smart
My dagger deals, in vengeful wrath
He from his throne shall start,
And clutch me in his grasp, and tear
The life-blood from my heart!

IX.

"Yet—what if Christ be God indeed!
And His the *Avatár*,*
Through which my soul can only be
Purged from the sins that bar
The guilty from Nivvâna's heights,
Where all the holy are.

* Incarnation.

X.

"O, not to scoff at Brahma's power,
I come,—nor to defy:
And if my wounding proves him God,
He'll know the reason why
I strike: and should he slay me still,
—*I dare the truth,—and die!*"

XI.

—Full in the idol's breast the blade
Was plunged:—There came no moan!
The Pundit dropped with stifled joy,
Upon the temple stone,
Sobbing—"*My Brahma is a lie,*
The Christ is God alone!"

LEXINGTON, VIRGINIA.

TRUST.

Do we believe with all our heart? After we have found our precious Master able to save us, do we trust our whole selves and the work He lets us do for Him, in His hands? Is there not a feeling down in our heart which says, "I'm afraid it won't be quite right; I do not see how this matter is coming out?" And so we work and pray with a great weight upon us. The philosophy of the world teaches that it is useless to worry over matters beyond our control, but when from the very heavens come the assurances, "The Lord reigneth," and "He hath done all things well," surely the Christian ought to rejoice and be at rest.

We seem to do very little; we see so much to be done; we want our beloved mission work hastened with the speed of this age of telegraphs, but we must work and wait in patience. When we do our part we must believe that the Master's promises will *all* be fulfilled, and in His own best way. We place our plant in the sunshine; we water it; we shield it from harm, and the budding and the growth follow. We cannot cause one tiny leaf to unfold, nor can we comprehend

the first principles of life or growth. So it is with our work for souls; we must do our little part and trust God with the consequences. He will bring about the result that will be for His honor and glory.

It is this perfect confidence in our Divine Master that He would have us attain, and that gives us rest even while we labor. Try it, dear sister. Cast your *whole* burden on your Lord. Lean more heavily upon the Almighty arm. It is able to support you, and it moves at the bidding of the heart whose love for you there is no human line to fathom. Whether your work be at home or abroad, Jesus knows its every difficulty—sympathizes with your every discouragement—and says to you, "Lo, I am with you *alway*." Have you thought *how* true this is? Read again the sweet promises of inspiration as if directly from the Master's lips to *you*. Read what he has done for *you*, and "be not faithless, but believing." Draw near to Him and go forth to labor in His vineyard with rejoicing. "*Trust in the Lord with all thine heart.*"

TO SECRETARIES OF AUXILIARIES.

The secretaries of auxiliary societies will please examine carefully the reports of their organizations published in connection with the Annual Report of the General Society, and inform the Home Secretary of any errors they may discover in them. In order thoroughly to systematize our enlarged and rapidly growing work, some changes in the management of it have been necessary, and as we begin the fourth year of our Society with greater incentive than ever before to redoubled effort, we are endeavoring to make our records perfect. To accomplish this we must know where correction is needed and what is the right. We rely upon our auxiliaries to furnish us with such correction, as well as with the required statistics of their separate organizations. We are a body of many members, and need the cordial co-operation of every one of them to insure a harmonious working of the whole.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Portsmouth, Ohio.
Central Church, Orange, N. J.
Flemington, N J.
Holmanville, N J.
Elder's Ridge, Pa.
Shelby, Ohio.
Ashland, Ohio.
Savannah, Ohio.
Wayne, Ohio.
Park Church, Newark, N. J.
La Grange, Indiana.
Steubenville, Ohio.
Oxbow, N. Y.
Dansville, N. Y.
Meadville, Pa.
Guilford, Ohio.
Woodstown, N. J.
Aurora, Indiana.
Orrville, Ohio.
Pottstown, Pa.
Bloomington, Indiana.
Oneida, N. Y.
First Church, West Middlesex, Pa.
Sharpsburg, Pa.
Caledonia, N. Y., F. M. Aid Soc.
Hamilton Square, N. J.

BANDS.

Gerald Dale Band, Princeton, N. J.
Pres. Miss. Soc., Lake Erie Seminary, Painesville, Ohio.
Band in Third Church, Cincinnati, Ohio.
J. Randolph Simpson Band, Huntingdon, Pa.
The Elfie Band, Deerfield, N. J.
Golden Circle Band, Bridgeton, N. J.
Little Women, Indianapolis, Indiana.
Mission Circle "I'll Try," Englewood, N. J.
Hopeful Workers, Sabbath-sch., Honesdale, Pa.
Morning Star, Hoboken, N. J.
Casket of Jewels, Hoboken, N. J.
Ann Wilson Band, Philadelphia, Pa.
Syrian Helpers, Poughkeepsie, N. Y.
Busy Bee Band, North Church, Alleghany, Pa.
Try Band, North Ch., Alleghany, Pa.
Little Busy Bee Band, North Church, Alleghany, Pa.
Kawehkoh (Happy) Band, Princeton, N. J.
Octavia Band, Trenton, N. J.
Syrian Helpers, Harrisburg, Pa.
B. L. Agnew Band, Philadelphia, Pa.
Star of the East Band, Second Church, Philadelphia, Pa.
Stearns Memorial Band, Newark, N. J.
Young Ladies' Miss. Band, First Church, Newark, N. J.
Light Bearers, First Ch., Pittsburg, Pa.
Little Rill, First Church, Cleveland, O.
Little Sunbeams, Saltsburg, Pa.
Little Sowers, First Ch., Jersey City, N. J.

NEW LIFE MEMBERS.

Mrs. Joseph Barnes,
Mrs. Clapp Bailey,
Mrs. George H. Ely,
Mrs. Rev. William H. Goodrich,
Mrs. M. H. Severance,
Mrs. Israel Converse,
Mrs. John A. Foot,
Mrs. James Hyde Pratt,
Mrs. H. G. Comingo,
Rev. S. J. Wilson, D.D.,
Mrs. S. J. Wilson,
Rev. W. F. Johnston,
Mrs. W. F. Johnston,
Miss Ellen Manville,
Mrs. Hugh Hammond,
Mrs. Roxanna Seldon Frazer,
Mrs. Henry Kemper,
Mrs. Hugh Kemper,
Mrs. Joseph How,
Miss Urania H. Nelson,
Mrs. E. J. Drew,
Mrs. William H. McCarrer,
Mrs. James Cutler,
Miss V C. Johnston,
Mrs. Samuel Minor,
Mrs. John H. Pratt,
Mrs. Rev S. J. Niccolls,
Mrs. J. J Rowe,
Mrs. N. D. Noyes,
Mrs. Hattie Woods,
Mrs. J. G. Cowden,
Mrs. C. S. Dunning,
Miss Emily Fithian,
Mrs. Mary G. Porter,
Miss Mary H. More,
Miss Lucy Hartpence,

Mrs. Rev. H. Gregg,
Mrs. E. O. Emerson,
Mrs. Anna M. Meredith,
Mrs. R. Dale Benson,
Mrs. Frank C. Benson,
Miss Mary P. Barrows,
Mrs. Col. Richard Borden,
Miss Emily Strong,
Mrs. M. L. Frederick,
Miss Elizabeth Frost,
Mrs. H. N. Paul,
Miss S. H. Dulles,
Miss Ruth Seabold,
Rev. D. K. Richardson,
Mrs. Susan L. Richardson,
Mrs. Edward Miller,
Mrs. Henrietta Erdman,
Mrs. Cornelia Smith,
Mrs. Sarah Evans,
Mrs. Eliza A. Tenney,
Mrs. Joseph Goodall,
Mrs. Joseph Kimbal,
Mrs. Elizabeth Armstrong,
Mrs. Chauncy Morgan,
Mrs. Judge Bell,
Miss M. J. Edgar,
Mrs. Strickland Kneass,
Mrs. J. E. Ayres,
Mrs. Sarah A. Gould,
Mrs. Harriet N. Van Wagener,
Mrs. Louisa B. Denny,
Mrs. Charles L. Bailey,
Miss Laura A. Stokes,
Mrs. George A. Lyon,
Mrs. Julia F. Moore,
Mrs. S. McDonald,
Mrs. Lizzie R. Sheller,
Mrs. Charles Muller.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from February 7, 1873.

First Ch., Orange, N. J., In. Class,	$15	25	
Canton Ch., N. Y., Aux. Soc.,	50	00	
Third Ch., Indianapolis, Ind., Aux. Soc.,	50	00	
Mrs. H. G. Noble, Duluth, for Woodstock,	1	00	
East Springfield, Pa., Aux. Soc., for Woodstock,	32	00	
Cleveland Aux, for Woodstock,	300	00	
First Ch., Cleveland, O., In. Sch., "Little Rill Band,"	45	00	
TwelfthCh., Baltimore, "Union Orphan Workers for Jesus," for Woodstock,	14	50	
Miss Maxwell's Bible Class,	10	50	
Rouseville Ch., Pa., Aux. Soc.,	62	25	
First Ch., N. L., Phila., Aux. Soc.,	84	39	
W. U. M. Soc., Hudson, O., add'l, for Woodstock,	9	91	
First Ch., Ironton, O., members of Ch. and S. S.,	58	00	
First Ch., Titusville, Pa., Aux. Soc.,	131	42	
Mrs. Jas. Hyde Pratt, Albany, N. Y.,	25	00	
Madison Ch., N. J., S. S. Miss. Ass., for Woodstock,	50	00	
Central Ch., Wilmington, Del., by "a widow," for Woodstock,	1	00	
Mrs. S. C. Logan, Scranton, Pa.,	1	00	
Hanover Ch., N. J., Aux. Soc.,	117	00	
Mites of S. S. Class, Second Ch., Germantown, for Woodstock, $5; Mrs. Sarah Harvey, for Woodstock, $5,	$10	00	
Second Ch., Sparta, N.Y., Aux. Soc.,	60	00	
Rev. Dr. and Mrs. J. E. Nassau, Warsaw, N. Y.,	20	00	
Central Ch., Orange, N. J., Aux. Soc.,	183	28	
Mrs. Sarah Roland, Delaware, Ohio, for Woodstock,	2	00	
Columbia Ch., Pa., Aux. Soc.,	120	00	
Groveport Ch., Ohio, In. S. S. Class, for Woodstock, $2; A few friends, for Woodstock, $3,	5	00	
First Ch., Newark, Del., S. S.,	20	00	
S. Salem, Ohio, Collec'n from S. S. Class,	6	50	
Phelps Ch., N. Y., Aux. Soc.,	68	00	
Miss K. M. Linnard, Philad'a,	25	00	
Mrs. Lucy F. Lander, Buffalo, N. Y., for Woodstock,	2	00	
Mrs. John Bennett, Kingston, Pa., for Woodstock,	10	00	
Tenth Ch., Philad'a, by Mrs. Mary Bayard.	50	00	
First Ch., Carlisle, Pa., Mission Circle, $9; Mary A. Irwin, $1,	10	00	
Abington Ch., Pa., Aux. Soc.,	141	00	
Darby Borough Ch., Pa., Aux. Soc.,	35	00	
Spring Garden Ch., Philad'a,			

add'l, by Jennie A. Fulton, for Woodstock, . . . $5 00
Walnut St. Ch., Evansville, Ind , Aux. Soc., for Woodstock, ... 75 00
Walnut Hills Ch., O., Aux. Soc., 175 00
Second Ch., Williamsport, Pa., add'l by Lizzie S. Dickinson, 1 00
Ellicott City Ch., Md., Aux. Soc., ... 30 00
Arch St. Ch. Phila., Aux. Soc., add'l for Woodstock, . . 5 00
"A Mite," Meshoppen, Pa., *gold*, for Woodstock, . . 1 00
Clarksville Ch., Pa., Aux. Soc., for Woodstock, . . . 26 00
Jeffersonville Ch., Pa., Aux. Soc., ... 6 65
Ogden Centre Ch., N.Y., Aux. Soc., ... 29 00
Bloomsburg Ch., Pa., Aux. Soc., add'l, for Woodstock, . 5 25
Springfield Ch., Mo., W. F. M. S. of Southwest, for Woodstock, ... 25 00
Mrs. K. H. Hastings, Wooster, O., for Woodstock, . . 5 00
Brown Memorial Ch., Baltimore, Aux. Soc., $400; "Brown Memorial Bible Class Band," $45; "Isabella Brown and Harvester's Band," $100; "Casket of Jewels" S. S. Class, $34; "Little Gleaners," In. Class, $25; "Graeme Harrison Band," $50; "MacKenzie Band," $27.75; "M. Cay Band," $25, . . . 706 75
"S. S. F.," 25 00
First Ch., Titusville, Pa., Aux. Soc., ... 25 00
Salem Ch., Ohio, Aux. Soc., $50; S S. (colored) class, $6, 56 00
Second Ch., St. Louis, Mo., a few ladies, ... 100 00
Newville Ch., Pa., "Hopeful Workers," 100 00
Bloomingburg Ch., Ohio, Aux. Soc., ... 28 00
Beulah Ch., Pa., Aux. Soc., . 55 00
First Ch., Phila., Aux. Soc., . 400 00
Mrs. M. J. Milliken, Phila., . 2 00
"A Little Girl," for Sidon Building, ... 50
Old Pine St. Ch., Phila., Aux. Soc., ... 269 36
Beulah Ch., Pa., Aux. Soc., . 380 73
York Ch., Pa., Aux. Soc., . 133 50
Bridgeton, N. J., Aid and Bands, ... 410 78
Columbia Ave. Ch., Phila., Aux. Soc., ... $40 00
Princeton Ch., Phila., Aux. Soc., ... 80 00
Green Hill Ch., Phila., Aux. Soc., ... 125 00
Miss Mary H. Brown, Phila., . 25 00
Miss Annie C. Kerr, New Castle, Del., ... 5 00
Ogdensburgh Ch., N.Y., "Morning Star Band," . . . 36 00
Walnut St. Ch., Phila., Aux. Soc., ... 450 00
Miss Annie U. Sterrett, Carlisle, Pa., ... 5 00
Warsaw Ch., N. Y., Young Ladies' Miss. Soc., . . 100 00
First Ch., Rome, Aux. Soc., . 15 10
First Ch., Titusville, Pa., Aux. Soc., ... 50 00
First and Second Chs., Fort Wayne, Ind., Aux. Soc., . 200 00
Delaware Ch., Ohio, S. S., . 25 00
Mrs. H. A Findley, Pittsburg, 3 00
Elder's Ridge Ch., Pa., Aux. Soc., ... 20 00
Ashland Ch., Ohio, Aux. Soc., 40 00
Wayne Ch., Ohio, Aux. Soc., 23 00
Second Ch., Wheeling, W. Va., Martin Luther Band, . . 60 00
Mansfield Ch., Ohio, Aux. Soc., 58 86
Mrs. M. H. Sterrett, Phila., for Sidon Building, . . 20 00
Clinton Ch., Iowa, Aux. Soc., 38 00
Belvidere Ch., N. J., Youth's Miss. Association, . . 80 00
Oxford Ch., Phila, Aux. Soc., $300; Coral Band, $30; Guthrie Band, $100; Golden Grains Band, $30; Gregory Band, $30; Workers for Jesus, for Sidon Building, $80, 570 00
Miss Bayard, Germantown, Pa., 3 00
First Ch., Brookville, Pa., Aux. Soc., for Sidon Building, . 100 00
Honesdale Ch., Pa., Aux. Soc., 272 35
Second Ch., Carlisle, Pa., Pearl Seekers, ... 20 00
Calvary Ch., Phila., Aux. Soc., $395.03; Humphrey Band, $103.83; Day Dawn Band, $25; Mr. Bell's Class, $37.54; Bessy Humphrey's Mite Box, $2, ... 563 40
Holmesville Ch., N. J., Aux. Soc., ... 13 00
Mrs. Alonzo Banks, Pine Valley, N. Y., ... 10 00
Mrs. J. Addison Henry, Phila., 1 00
Mrs. J. H. Symes, . . . 2 00

E. W. McCorkle, for Sidon Building, ... $10 00
"Dues," Courtland, N. Y., . 25 00
Elizabethport Ch., N. J., Band Cheerful Givers, . . . 12 00
Ladies For. Miss. Ass., Elizabeth, N.J., ... 66 75
Mt. Holly Ch., N.J., Aux.Soc., 80 00
PrincetonCh., Phila., Aux.Soc., 117 25
Greencastle Ch., Pa., Aux.Soc., 75 00
Wooster Ch., Ohio, Aux. Soc., $187.50; Mrs.Geo. B. Smith, Wooster, Ohio, $6. . . 193 50
Pine St. Ch., Harrisburg, Pa., S. S., Syrian Helpers, . . 46 20
Zanesville Ch., Ohio, Aux. Soc., 115 00
Lavinia J. Platt, Crawfordsville, Ind., ... 10 00
Stockton Ch., N J., Aux. Soc., for Sidon Building, . . 18 57
Mrs. Wm. W. McNair, North Sparta, N. Y., . . . 10 00
New Providence Ch., Pa., Aux. Sec., ... 50 00
Bloomsburg Ch., Pa., Ladies of Church, for Sidon Building. 13 50
Miss Sarah J. Wicks, Cleveland, O., for Sidon Building, 50
"Children of a Missionary," . 5 00
Miss Jane K. McFarlan, for Sidon Building, . . . 1 00
Mission School, Phila., for Sidon Building, . . . 7 00
Third Ch., Trenton, N.J., S.S., 50 00
Tenth Ch., Phila., Mrs. James B. Ross, ... 50 00
Waynesburg Ch, Pa., Aux. Soc., ... 25 00
Miss Mary A. Gage, Roxabella, Ohio, for Sidon Building, . 1 50
Milroy Ch., Pa., Aux. Soc., for Sidon Building, . . . 30 00
Princeton Ch., Philadelphia, Fullerton Memorial Band, . 35 00
Marietta Ch., Ohio, Aux. Soc., 25 00
Second Ch., Orange, N. J., Aux. Soc., ... 187 00
Marietta Ch., Pa., Zenana Helpers, ... 22 00
Aurora Ch., N. Y., Aux. Soc., 100 00
First Ch., Alleghany, Pa., Aux. Soc., $83.52; Earnest Workers, $25, ... 108 52
Clarion Ch., Pa., Willing Workers, ... 5 00
Bridgewater Ch., Pa., Aux.Soc. 30 00
Tarentum Ch., Pa., Aux. Soc., 18 85
Fourth Ch., Pittsburg, Pa., Aux. Soc., ... 50 00
Lawrenceville Ch., Pittsburg, Pa., Aux. Soc., . . . 216 00
Shadyside Ch., Pittsburg, Pa., Aux. Soc., ... $100 00
North Ch., Alleghany, Pa, Aux. Soc., ... 376 15
Abington Ch, Pa., S. S., . 54 23
Westchester Ch., Pa., Aux. Soc., ... 86 25
"H," Indianapolis, Ind., for Sidon Building, . . . 40 00
First Ch., Bellaire, Ohio, Aux. Soc., ... 62 40
Watertown Ch., N. Y., Aux. Soc., ... 100 00
Elder's Ridge Ch., Pa., Infant Class, ... 5 30
Spring Garden Ch., Philad'a, McDowell Aux. Soc., . . 50 00
Cross Creek Ch., Pa., Aux. Soc., 41 85
Waynesburg Ch., Pa., Aux. Soc., add'l, ... 2 00
Ogdensburg Ch., N. Y., "Miss. Band Northern Lights," for Sidon Building, . . . 70 00
Princeton Ch., Philad'a, Parke Miss. Band, . . . 23 00
"A Friend of Children," Phil'a, 40 00
Ladies' For. Miss. Association, Elizabeth, N. J., . . . 169 38
Jeffersonville Ch., Ind., Aux. Soc., ... 5 00
Portland Ch., Oregon, Aux. Soc., *gold*, ... 39 00
Jersey City Ch., N. J., Aux. Soc., for Sidon Building, . 90 00
Woodstown Ch., N. J., Aux. Soc., ... 14 60
Cranbury Ch., N. J., Aux. Soc., ... 55 00
Thompsonville Ch., Conn., Morning Star Band, . . 5 60
First Ch., Princeton, N. J., Aux. Soc , ... 150 00
Walnut St. Ch., Philad'a, Aux. Soc., add'l, ... 31 00
First Ch., Burlington, N. J., Aux. Soc., ... 117 25
First Ch., Pittsburg, Pa., Young Voyagers, ... 25 00
Caldwell Ch., N. J., Aux. Soc., 175 00
Westminster Ch., Bloomfield, N. J., Aux. Soc., . . 96 65
First Ch., Bloomfield, N. J., Aux. Soc., ... 233 40
Third Ch., Newark, N. J., Aux. Soc., ... 400 00
Central Ch., Newark, N. J., Aux. Soc., ... 119 35
South Park Ch., Newark, N. J., Aux. Soc., . . . 272 67
Ladies' Miss. Soc., Jonesboro, Tenn., add'l, . . . 65

Little Eddie and Lizzie Guthrie, Titusville, Pa.,	$10 00
Mrs. E. G. Wallingford, Pittsburg, Pa., for Sidon Building,	25 00
Second Amwell Ch., Lambertville, N. J., Aux. Soc., for Sidon Building,	25 00
Poughkeepsie Ch., N. Y., Aux. Soc.,	160 16
First Ch., Jersey City, N. J., Zenana Soc., for Sidon Building,	50 00
Franklin Ch., Ohio, Bright Star Miss. Band,	25 00
Mrs. E. P. Wilson, Philad'a, for Sidon Building.	10 00
Perth Amboy Ch., N. J., Aux. Soc., for Sidon Building,	30 00
Mrs. S. G. Coffey, Hazelwood, Pittsb'g, for Sidon Building,	10 00
Livonia Ch., N. Y., Aux. Soc.,	15 50
West Spruce St. Ch., Philad'a, Aux. Soc., $400; Band of Love, $30,	430 00
Old Pine St. Ch., Philad'a, Workers for Jesus.	25 00
Mrs. H. T. Cowley, Idaho Mission,	1 00
Mrs. C. W. Nassau, Lawrenceville, N. J., for Sidon Building,	5 50
Mrs. Mary E. Benton, Scotchtown, N. Y.,	2 00
Mrs. E. M. Stokes, Worthington, Noble Co., Minn.,	25 00
Mrs. S. M. Talbot, Danville, Ky.,	5 00
First Ch., Hoboken, N. J., Aux. Soc.,	48 00
"Little Girl," Philad'a,	20
Mrs. Sutherland, Philad'a, for Sidon Building,	2 00
Mrs. John McArthur, Jr., Philad'a, for Sidon Building,	2 00
Mrs. Benjamin F. Tredick, for Sidon Building,	5 00
Roseville Ch., Newark, N. J., Aux. Soc.,	75 00
West Arch St. Ch., Philad'a, Aux. Soc., $208.20; S. S., $20,	228 20
Frankford Ch., Philad'a, Aux. Soc.,	57 50
Pottstown Ch., Pa., Aux. Soc., for Sidon Building,	47 00
Miss K. M. Linnard, Philad'a, for Sidon Building,	25 00
Mrs. Elizabeth Hoover, for Sidon Building,	1 50
North Ch., Philad'a, "B. L. Agnew Band,"	$23 80
Central Ch., Downington, Pa., S. S.,	15 00
Flemington Ch., N. J., Aux. Soc., for Sidon Building,	136 70
Clinton Ch., N. J., Aux. Soc., $25; Helping Band, $20,	45 00
First Ch., Roselle, N. J., Aux. Soc.,	25 00
Geneseo Ch., N. Y., Second Mary Gregory Miss. Band,	8 00
Athens Ch., Pa., Aux. Soc.,	6 00
Clayton Ch., N. J., Aux. Soc.,	30 00
First Ch., Erie, Pa., Aux. Soc., for Woodstock,	113 00
Lewisburg Ch., Pa., Aux. Soc., for Sidon Building,	50 00
Walnut St. Ch., Bloomington, Ind., Aux. Soc.,	25 00
First Ch., Indianapolis, Ind., Aux. Soc.,	20 30
Ninth Ch., Indianapolis, Ind., Infant Class,	1 50
First Ch, Trenton, N. J., Aux. Soc., for Sidon Building, $140; for Woodstock, $16,	156 00
Jamesburg Ch., N. J., S. S., $50; Frank and Willie Everett, Mite Chest, $2.14,	52 14
Independence Ch., Iowa, Morning Star Band,	4 00
First Ch., Pittsburg, Aux. Soc.,	160 00
Mrs. A. O. Granger,	1 00
Ladies' For. Miss. Association, Elizabeth, N. J.,	115 50
Westminster Miss. Band,	9 10
Second Ch., Belvidere, N. J., Aux. Soc.,	50 00
St. Clairsville Ch., Ohio, Aux. Soc.,	30 00
North Ch., Washington, D. C., Aux. Soc.,	28 00
Boonton Ch, N. J., Aux. Soc.,	10 00
Ogden Centre Ch., N. Y., Aux. Soc.,	19 00
Second Ch., Sparta, N. Y., Aux. Soc., for Sidon Building,	50 00
First Ch., Poughkeepsie, N. Y., Syrian Helpers and Cheerful Givers, $157.32; Syrian Helpers' Sale of Fancy Articles, $140.50,	297 82
Churchville Ch., Md., Aux. Soc.,	10 00
West Spruce St. Ch., Philad'a, "Bible Class Band,"	30 00
	$15,689 52

MRS. J. D. MCCORD, *Treasurer*,
1334 Chestnut St.

PHILADELPHIA, April 7th, 1873.

W. P. B. M.

Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

PERSIA.

Letters from MISS DEAN.

OROOMIAH, December 21st, 1872.

TO THE PATRONS OF OUR SCHOOL-GIRLS: I would much more enjoy a separate letter to each society, but as time will not permit, I will simply give the names, and assign each to her place. For Monticello Seminary I would like to assign a little girl named Elishua (Elizabeth); her mother is now our principal assistant teacher; her husband died several years since, and left her with only this little girl, who is now about nine years old. The teacher's name is Hoshebo—you read her letter to Mrs. Shedd, I presume, in the *Woman's Work*. Hoshebo was one of Miss Fiske's pupils. Elishua's father was a well-educated man; studied in Malta several years; was also a most excellent Christian man.

To Lake Forest I will give two girls named Lazze and Gulle. These girls entered school this fall. I think their ages may be ten or eleven. They appear like promising girls, and I trust will remain till they finish the course. Some take three, some four years. We only teach Arithmetic, Geography, Grammar, Physiology, Philosophy, and Theology (Spelling and Writing of course). Ours, like all mission schools, teach most the Bible, and our pupils never tire of it. We have Sacred Geography as well as Natural.

To Franklin, Oak County, Michigan, I will assign a girl

named Gozel. She also entered this fall. Nothing especially remarkable about her, save that she has a human soul, and must exert an influence for good or evil wherever she goes.

The last is named Hannal, and I will assign her to the Danville, Illinois, Society.

But instead of reading this letter I do so wish you could step in and see them. Since I have been writing the last two or three lines several of the girls have just come into the court from vacation, and they look so smiling and happy that it really does me good to see them.

I hope we shall hear from each society as soon as possible, for the girls enjoy very much hearing from their patrons. Oh! that the precious link which binds us here on earth might not be sundered in heaven.

With much love from us all, JENNIE DEAN.

OROOMIAH, December 17th, 1872.

DEAR MRS. B.: . . . The delight of getting home after three days in the villages you cannot know; our rooms seem so snug and warm that I pity the poor more than ever. There is seldom a half hour that I am not talking with some one when I am in a village, not always on religious subjects, unless you call every possible interest for good in our humanity a religious subject. But I am sure you must be wondering why all the women of Persia are not converted if we are always telling about such attentive listeners. Why so few I cannot tell. Is it my want of faith, or my poor way of presenting the truth, that it is not more effectual? Oh! that I might be better fitted for the work; better prepared by every word and act to teach the people to be better and truer!

The work in Tabreeze does not open yet, but will, we hope, soon.

We have thirty-four pupils in school this winter, and they are very much interested in hearing from the societies which support them. The girls are returning from vacation to-day, and seem quite as happy to get back as they were to leave.

Letter from MRS. COAN.

OROOMIAH, December 28th, 1872.

DEAR MRS. T.: A few days since Mr. Stocking put into my hand a letter for Mrs. Stocking. Before this reaches you, you will have heard of the death of this dear sister, and this will explain why I am writing. Her missionary work was soon done, and well done. In less than one short year she found her grave in the valley of the Tigris, not far from ancient Nineveh. There she will sleep till the resurrection morn. We had great expectations for Mr. and Mrs. Stocking. She was making good progress in the language, and Mr. S., who had not quite forgotten his native tongue, found it came back to him readily, so that he now speaks very well, but his health is poor.

Let me thank you for the $50 for distribution among the famine sufferers, a donation from your own society. Mrs. Green also added $30, a private contribution, and a church collection of $80 more. This money has been paid over to me by our Treasurer, and a part of it I have expended. We live near the Nestorian quarter of the city, and as I have a family and children to teach at home, our mission have committed this part of our field to me. Those who have more time to go about visit villages. My section comprises about thirty houses. I have visited every one. . . . I am trying, as far as possible, to put these women in a way to help themselves. Where they lack decent clothes, I have bought the coarse calico of the country, and given the garments to some poor woman to make. For some women I have bought cotton for them to spin, after which they sell it at a small profit and earn their bread; for some I have bought flour; for some thick quilts; for these poor people have very little in their houses. I want you to see that the money you so generously contributed was greatly needed, and I know you must feel that it is more blessed to give than to receive.

AFRICA.

Extracts from Mrs. Murphy's *letter. She is now at her home in Ohio, but hopes to return to her work in the summer.*

January 19th, 1873.

My dear Mrs. T.: I received letters from my husband the 7th of this month. In speaking of a Bible-class in the Sabbath-school he writes: "We are studying the Epistle of Paul to the Romans, and they exhibit remarkable intelligence, owing to Mr. Kop's faithful method of instruction in school. Their minds are unfolding; they begin to *think*, and know how to study. They feast on Paul's grand thoughts, and really they understand and have arranged in their minds the plan of salvation as well, if not better, than many Christians at home. We feel that a *native* agency is growing up. But, alas! you know the sad weakness of the native character." Two were baptized and received into the church last communion. One of them, the wife of a native Christian, used to come quite regularly to receive instruction, and, having read all the books in her own language, I began teaching her English, with good results. She was among the first to adopt the Christian mode of dress, and now many of the women wear dresses, and come daily to Miss Charity Sneed for instruction. Miss Charity is a young colored woman from Monrovia, and lived with Miss Nassau. She is a true missionary, does much good among the women, and they all respect her.

May the Lord bless the labors of his servants in Africa, and bring many of Africa's sons and daughters from darkness to the glorious light of the Gospel.

INDIA.

Extract from a letter of Miss H. Morrison *to the First Presbyterian Church, Chicago.*

Ambala, October 20th, 1872.

. . . Old men who have lived here all their lives say they have never known it to be so sickly as it has been here this

year. A fever, called "the Dengue," first made its appearance in Rangoon, and now has reached Ambala. Many years ago it prevailed in America, and was called "break bone" fever. In the West Indies it was called Dengue. In India it is called "red fever," because of the rash which appears after the fever has left. It is also called "lame fever," because the patient limps long afterward. Whenever it appears it seems reluctant to leave until every family has been visited.

We have been adopting the Methodist plan of "singing the Gospel" into the natives, and find it succeeds quite as well as preaching. We have employed a native Christian, who can sing native airs very well, to teach all our native Christians and their children to sing hymns set to native tunes. We are also trying the experiment of having all the lepers in their asylum taught hymns.

WORK AMONG THE LEPERS.

Many years ago Mr. Jamison, one of our missionaries, established a poorhouse in Ambala, designed as an asylum for destitute and blind people, but as long as a man is able to walk in India he will not abandon begging and remain in an almshouse, so by degrees this home has become an asylum for lepers. The expenses are defrayed by European residents in Ambala. The accommodations are insufficient, but we have been promised a grant of money sufficient to build another barrack. The leper is regarded by the Hindu as by the Jews. There are several women in the asylum who have been cast out by their husbands. Sometimes a leper is brought in the night and left outside for fear we may refuse to receive him. In many cases the disease is so far advanced that the patient dies in a few days; in others it is gradual. One leper has been in this asylum eighteen years, has learned to read, and is quite intelligent. He became a Christian several years ago, and exerts a good influence over his comrades. God seems to have spared his life that he may be an instrument in leading souls to Christ in this asylum. Another, who has been an inmate for nine years, has learned to read, and is

teaching his daughter. He was baptized a few weeks ago, and as he is bright we hope he will do much good.

These lepers cannot attend church, but the missionaries preach to them twice a week in the open air. It is a sad sight to see a congregation of such deformed, suffering human beings. Although from the nature of this disease a Hindu becomes an unclean outcast, yet we often see wonderful exhibitions of the pride of caste among these poor lepers. By becoming Christians these poor beings neither gain nor lose any worldly advantage, therefore we have reason to hope that they are sincere in their professions. There are now sixteen Christian lepers in the asylum, who meet daily under a large mulberry tree to worship God. The Deputy Commissioner of Ambala, who is a Christian, was present at the baptism of five lepers last year. Doubtless many invisible witnesses were looking down upon these poor creatures, made loathsome by this terrible disease, which is but an emblem of the far greater loathsomeness of our sinful human nature. We were filled with amazement at the wondrous efficacy of that blood which can make creatures, so vile, meet to be partakers of the inheritance of light.

LETTER FROM MRS. ALEXANDER.

Extracts from MRS. ALEXANDER'S *letter to the "Cheerful Workers," Eighth Presbyterian Church, Chicago.*

N. INDIA, December 3d, 1872.

. . . . You may be happy to call Grace *yours*. Mary Jane, the native Christian woman who has charge of her, has written you a letter, and I send it to you just as it is, together with a translation of it, which I have tried to render as literal as possible. I have thought any information coming directly from the one who has hourly charge of your little waif may be more interesting than anything I could write. Mary Jane is the teacher of the Christian children's school in our compound, and is also a visitor to the heathen girls. We consider her a true Christian, and well fitted to take care of little

Grace. . . . . You will see from the heading of this letter that we are in camp. During the cold season we carry on our work among the villages, and in order to reach the inhabitants of the villages we must live near them. This can only be done by camping. Tent-life is very pleasant, and we usually return to our stations in February or March all the better in body for our outdoor life.

MARY JANE'S LETTER.

MYNPURIE, N. INDIA, November 21st, 1872.

TO MY DEAR FRIENDS:

I write these few words for your information; please excuse my boldness. When Grace rises from her bed she says her prayers; then gives me a kiss. After that she puts on her clothes, and goes out to play. When she has played awhile, she learns her lessons. After this she eats her breakfast, and then goes to school, where she recites her lessons well. After school is dismissed she plays with the children of the Compound, and then goes to her dinner. After this some instructions from the Bible, and then she studies her lessons for the next day. Then she sings a hymn, says her prayers, and goes to bed. She likes to talk about religious subjects. One day she said, "My own mother taught me to say bad words, and also to give abuse to people. She was not good. Now I know that it is wicked to use bad words, and that God is angry with naughty children, and that the wicked will be sent to hell; also that good children will go to live with Him forever." Grace remembers these things well. When she heard that friends in America sent money to Mrs. Alexander to buy food and clothes for her, she was very much pleased, and said, "Shall I ever see those friends?" I replied that I did not know, but she could pray for them. With joy upon her face she said, "Yes, I *will* pray for them every day."

The writer of this letter is named

MARY JANE.

Home Work.

THE ANNUAL MEETING.

The second annual meeting of the W. P. B. M. of the Northwest was held in Chicago, April 10th, 1873.

The gathering was large, and the ladies were deeply interested in hearing of the progress of the work, and every circumstance betokened a bright future. The weather for several days previous had been cold and stormy, and several delegates whose names had been forwarded, and to whom places of entertainment had been assigned, were unable to attend. The following ladies were present:

Mrs. Dr. Atterbury and Mrs. E. C. Walker, of Detroit, Mich.; Mrs. Henry Riley, Constantine, Mich.; Mrs. De Wolf, Michigan City, Ind.; Mrs. A. B. Bartholomew, Mrs. Hogan, and Mrs. Brown, of Valparaiso, Ind.; Mrs. Hoge, Miss Blakie, Miss Kitchell, Mrs. A. N. Gibbs, and Mrs. De Forest, of Evanston, Ill.; Mrs. E. S. Wells, Mrs. S. D. Ward, Mrs. J. H. Taylor, Mrs. J. V. Farwell, and Mrs. S. B. Williams, of Lake Forest, Ill.; Mrs. Nichols, Mrs. Holt, Mrs. Johnson, Mrs. Warren, Mrs. W. J. Kent, of the Methodist Church, Chicago, Ill.; Mrs. Remner and Mrs. J. Barker, of Hyde Park, Ill.; Mrs S. C. Bartlett, Glencoe, Mrs. Joseph Haven, Chicago, Mrs. E. W. Blatchford, Evanston, delegates from the Board of the Interior; Mrs. Robt. Harris, Mrs. W. Goodspeed, Mrs. Dr. Briggs, Mrs. Bacon, Mrs. Ed. C. Mitchell, delegates from the Baptist Board, Chicago; Mrs. Hilt, Mrs. Marcy, delegates from the Methodist Board, Evanston; Mrs. J. F. Young, Vinton, Iowa; Mrs. James B. Waller and Mrs. Wm. Truax, of Chicago; Miss Fisher, Kalamazoo, Mich; Mrs. T. M. Jones, Mrs. H. C. Wheeler, Mrs. S. N. Dennick, Mrs. Wm C. Barker, Mrs. J. R. Lyon, and Mrs. Martin Hobart, of Waukegan, Ill.; Mrs. G. C. Tryon, Galesburg, Ill.

In the morning the reports of the Secretary and Treasurer were read, and pleasant words of greeting were received from our Congregational, Baptist, and Methodist friends. A very excellent lunch was served by the ladies of the First and Second Churches, and the noon of two hours was passed

forming more thorough acquaintance with representatives of other societies.

In the afternoon we heard from Mrs. Joseph Haven of her visit to some of the mission schools. Rev. James H. Taylor, of Lake Forest, gave a very pleasant and instructive address, of which we shall have several copies printed. We had not time enough for all our work, and in the July number of this magazine will report our auxiliaries and the Treasurer's report in full.

The meeting adjourned to Detroit, the second Thursday of April, 1874. A reception was held in the evening at the residence of Mrs. George H. Laflin, 585 Michigan Avenue.

OFFICERS FOR 1873.

President.—Mrs. A. C. Hoge, Evanston, Ill.

Vice-Presidents.—Mrs. R. W. Patterson, Chicago, Ill.; Mrs. Arthur Swazey; Mrs. Farrand, Detroit Mich.; Mrs. Dr. Ely, Cedar Rapids, Iowa; Mrs. J. V. Farwell, Lake Forest, Ill.; Mrs. E. D. Wells, Red Wing, Minn.; Miss Jeannette Fisher, Kalamazoo, Mich.

Corresponding Secretaries.—Mrs. Geo. H. Laflin, 585 Michigan Avenue, Mrs. Albert Keep, 713 Michigan Avenue, Mrs. E. D. Ely, 441 W. Washington Street, Chicago, Ill.

Recording Secretary.—Mrs. A. E. Kittredge, Chicago, Ill.

Treasurer.—Mrs. Jesse Whitehead, 223 Michigan Av., Chicago, Ill.

Managers.—Mrs. William Blair, Mrs. Arthur Mitchell, Mrs. C. H. McCormick, Chicago, Ill.; Mrs. Dr. Brown, Springfield, Ill.; Mrs. Judge Davis, Danville, Ill.; Mrs. S. P. Farrington, Chicago, Ill.; Mrs. James H. Taylor, Lake Forest, Ill.; Mrs. C. H. Browning, Quincy, Ill.; Mrs. E. C. Walker, Mrs. J. W. Tillman, Mrs. Lyon, Detroit, Mich.; Mrs. Tyndall, Ypsilanti, Mich.; Mrs. W. D. Raymond, Granville, Ohio; Mrs. L. Reid, Mrs. Glen Wood, Mrs. A. N. Gibbs, Chicago, Ill.; Mrs. Peirson, Onarga, Ill.; Mrs. J. F. Young, Vinton, Iowa; Miss Williamson, Chicago, Ill.; Mrs. N. B. Judd, Kenwood, Ill.

Auditor.—Rev. Arthur Swazey.

SECRETARY'S REPORT.

"Now as Christian went on his way he came to a little ascent which was cast up on purpose that Pilgrims might see before them." With Bunyan's traveller we need to go up the ascent and get a clearer view of the way before us. Of

the past our survey must be brief, we will spend a longer time in preparation for the future.

Death has stricken one name from our roll, Mrs. Frederic Brown, of St. Paul, Minn., but we may not mourn for that gentle pure spirit which to-day represents us in the very presence of the God of missions. In her name we ask some one to become standardbearer in her stead.

We have received reports from most of our auxiliary societies, and all show activity to a greater or less degree.

The Treasurer reports $9348, an increase of $3000 over last year. We have recorded since our organization ninety-one auxiliary societies, thirty-one mission circles and bands, and eighty-four life members. We have supported during the past year twelve (12) missionaries, seven (7) Bible-readers and teachers, thirty-six pupils, one mountain school, and paid for the renovation of Woodstock.

Last September we sent out Miss Pratt and Miss Bacon to India. They are both of them at present stationed at Dehra, Northern India, a beautiful spot but six miles from the foot of the Himalaya Mountains, with Woodstock in full view. In a recent letter Miss Pratt writes of her opportunity to work immediately, "as all the school girls are taught English. This school was founded by Mrs. Herron in 1859 on the Holyoke plan, with only a few girls in her own house. This year they have moved into the new house with one hundred pupils. The house is yet unfinished, and the increasing school must make increasing demands; new rooms are to be furnished, dormitory accommodations are to be extended, and epidemics, like the cholera here last season, prove a hospital indispensable." This school the Mission Board propose to give to our love and care.

Miss Bacon writes: "The all-absorbing interest since our arrival in India has been the visit of Sir William Muir, Lieutenant-Governor of the Northwest Provinces. His family and retinue of servants travel with him, and their tents covered twenty acres. He examined the boys' school with reference to some promotions. There was present a bench

full of influential old Hindoos, and when Sir William, in his speech, charged the boys to take heed to the moral and religious instruction they had received, these old heathens tightly pressed their lips and looked a most defiant no. The Governor is a true Christian gentleman, and has shown great favor to the missionary work. Through his influence this school receives one hundred and fifty rupees a month."

But the crowning incident connected with the work in India the past year has been "The First General Missionary Council of India," at Allahabad, the closing work of 1872. One paper chronicling the event says:

"'English Episcopalians and American Methodists sat side by side: Irish Presbyterians and Scotch Free Churchmen united in the same service; German Lutherans and English Baptists took the same cup, and all felt how much nearer they were drawn to Christ and one another by fellowship in His death, than they were separated by denominational differences and theological controversies.'

"It was a sweet and delightful presage of the time when the Saviour's prayer shall be answered that 'they all may be one.'"

We have during the year adopted the support of two teachers of the Indians; Miss Emma Calhoun of the Dakotas, and Miss Nancy E. Russell of the Creeks.

The most valuable work our Presbyterian ladies have accomplished the past year has been the purchase of Woodstock, India, as a sanitarium and school for the children of missionaries. The Philadelphia Society have paid $10,000 for the property, and this Society of the Northwest has paid $2000 for repairing buildings, furniture, &c. From this time onward we propose jointly to bear the yearly expenses of sustaining the same. It will be delightful to have our Eastern and Western ladies engaged in the same field of labor.

Your Foreign Corresponding Secretary is absent from the meeting to-day by reason of ill health, but wishes me to say to you, that the correspondence with the different stations in which we are interested, although not fully established,

is fast becoming so. If our missionary friends knew the pleasure their letters have afforded us, and the incentive they give to renewed effort and faithfulness on our part, I am sure they would feel repaid for this additional labor.

We know that many of our societies grow weary in waiting for the long-delayed answers to their applications, and the faith, especially of our younger "Mission Bands," is often sorely tried, but they must remember that the way is long, and the missionaries cannot always find a competent Bible-reader at hand. In the schools, it may be vacation at the time the letter is received, or the pupils in the school may have been already adopted by others.

We would desire, as often as may be, that auxiliaries should give their contributions to particular fields or stations, rather than special objects. Individuals often disappoint the expectations of their teachers or friends, but the *cause* will be *triumphant*. Let it be our effort then to identify ourselves with the *great work*, lest by confining our interest to the lesser, our sympathies lose their hold of the greater field!

The work at Tabreeze, Persia, has been long delayed by the sad condition of the country, on account of the famine and sickness among the missionaries. Our latest news says that Dr. Van Norden and Miss Jewett have just gone to Tabreeze, and we may hope soon to hear of the opening of that school, to which several of our auxiliaries have already contributed.

Two or three of our societies have been disappointed in failing to secure pupils in the school in Sidon, Syria, their number of pupils being limited by the want of room. We are earnestly urged, in a recent letter from Mrs. Eddy of that station, to unite with Philadelphia in raising $6000 to secure larger and better accommodations for that school.

An earnest appeal is also made for help in building inexpensive and much-needed church buildings in that field, in the mountain villages about Sidon. This appeal, we trust, will find as ready a response as the one already given for the purchase of Woodstock.

We call this *Woman's Work for Woman*, but let us always in our hearts think of it as the *Master's* work, in which He graciously permits us to be co-workers.

All statements regarding religious toleration in Japan have been untrue heretofore, but, on the 19th of February just passed, an edict was sent forth abolishing all laws against the Christian religion. Mr. Loomis writes: "This will render it necessary to strengthen our force at once. I have more than I can do already, but every day there are new openings which demand my time and strength."

But we must turn from regarding these bright rays shooting up so far on the eastern sky and plan for the coming year.

We expect to have Presbyterian headquarters in the McCormick block, corner of Randolph and Dearborn Streets. This will be our rallying-spot; here we can hold our monthly meetings, and here all can procure any information or aid desired.

We have pointed out to you definite work in India, Persia, and Syria. It remains with you to say *how much* and *what* we shall do.

We have been planning all the year for some suitable person to go out through the Northwest and organize societies. We have had correspondence with Mrs. Rhea, of Persia, whom we all know, asking her to come and live with us for one year. Her answer has been delayed, while the secretaries in New York have been seeking for some one to remain a longer time. It is a matter requiring serious thought, and we pray that we may be led in a plain path.

We desire to recommend to all our auxiliaries that the hour of their monthly meeting be spent largely in prayer. We would urge all who work for and love missions to remember the hour of prayer between five and six o'clock on the Sabbath. Will you not make an extra effort to seek out those women who are fitted to enter this work? Will you not sometimes send articles, or extracts from private missionary letters, for our pamphlet, always recommending this same magazine to all your friends?

We might add requests without limit, but you each know your duty. Whoever has prayed to "Our Father" for the hastening of His kingdom, and has not labored for the same, has perjured her own soul. If you promise better for the future, will it not be as it has been these years past, forgotten so soon as you return to the old routine of home duty, or the excitement of social life? These things which concern the redemption of the world are not to be lightly esteemed. You have the wonderful privilege of working with Christ. Never let go the hand reached down to you, and your strength will not fail. Stand very near the cross, so the shadow of it shall protect you from the glare of the sun. Give of your knowledge, labor, prayer, and money to your Creator, Redeemer, and Preserver, so that the Master shall know you at His coming.

AUXILIARY SOCIETIES FORMED SINCE APRIL, 1872.

IOWA.

Dubuque, Mrs. L. A. Ostrander, Sec.
Independence, Mrs. J. F. Coy, Sec.
Steamboat Rock, Mrs. Waite, Sec.
Ackley, Emma A. Rice, Sec.
West Branch, Cedar Co., Mrs. Harriet Brown, Sec.
Union Ridge, Mrs. M. M. Smith.

OHIO.

Newark.
Ashtabula.
Dayton, Mrs. E. Holt, Sec.
Bryan, Mrs. J. W. Long, Sec.
Marysville, Union Co., Mrs. Alvin Thompson.

INDIANA.

Madison, Kitty M. Lodge, Sec.
Orland.
Wabash, Mrs. O. W. Conner, Sec.
Michigan City, Mrs. H. V. Hitchcock, Sec.
Indianapolis First Presbyterian Church, Missionary Society.

ILLINOIS.

Waukegan, Mrs. R. P. De Long, Sec.
Perry, Martha A. Crawford, Sec.
Urbana, Mrs. S. M. Morton.
Godfrey, Monticello Seminary.
Walnut Grove.
Belvidere, Mrs. M. M. Rutger.
Sterling, Miss C. E. Bowman.
Farmington, Mrs. M. A. Marshall.
Chatsworth, Maggie Belden.

MINNESOTA.

Minneapolis, Miss M. A. Oliphant.

WISCONSIN.

Winona.
Monroe.

NEBRASKA.

Nebraska City, Mrs. J. D. Kerr.

MISSION CIRCLES AND BANDS.

MICHIGAN.

Ionia, Miss Mills Mission Circle.
Ypsilanti, Mission Circle.
Ann Arbor, Praying Mission Band, Jessie A. Woodruff, Sec.
Detroit, Westminster Band, Westminster Church.
Detroit, Zenana Helpers, Fort St. Presbyterian Church.
Milford, Miss M. C. Peters, Sec.
Tecumseh.

ILLINOIS.

Evanston, Young Ladies Mission Band, Lottie F. Morton, Sec.
Henry, Mission Band.
Lake Forest, Mission Band.
Mrs. Taylor's Mission Circle.
Danville, "True Blues."
Rockford, "Little Workers," Miss Holmes, Sec.
Freeport, "Elliott Band."
Chicago, 2d Pres. Church, "Band of Acorns."
Chicago, 3d Pres. Church, "Cheerful Givers." Miss Norton, Sec.
Quincy, Mission Band.
Waukegan, "Cheerful Givers."
Waukegan, Young Ladies' Mission Band.
Urbana, "Workers for Jesus."

MINNESOTA.

Minneapolis, "Cheerful Givers."

IOWA.

Council Bluffs, "Band of Love."
Marion, "Cheerful Givers."
Wheatland, "Little Helpers."
Wheatland, Young Peoples' Mission Society.
Vinton, "Infant Mission Band."
Cedar Rapids, "Jewett Band."

NEBRASKA.

Nebraska City, "Mary Gregory Band."
Brownville, Mission Band.

NEW LIFE MEMBERS.

Miss Eliza Pomeroy.
Mrs. James H. Taylor.
Mrs. S. B. Sill.
Mrs. Elizabeth Ketchum.
Mrs. W. Brown.
Mrs. Sophia Hanna.
Miss Annie J. Williamson.
Mrs. Wesley Munger.
Mrs. W. W. Wheeler.
Mrs. L. L. Newell.
Rev. Robert Beer.
Mrs. Robert Beer.
Mr. Hiram Gillett.
Mrs. A. V. Bartholomew.
Mrs. R. M. Doty.
Mrs. S. D. Ward.
Mrs. G. E. Benton.
Miss Helen A. Clark.
Mrs. S. Phelps.
Mrs. C. H. De Long.
Rev. S. Phelps.
Mrs. Fidelia F. Rose.
Miss Tillie B. Weeks.
Mrs. Elisha Taylor.
Miss Mary C. Pierson.
Mrs. Hannah Butler.
Mrs. J. A. Hicks.
Mrs. Williston Jones.
Mrs. Chauncey Hoyt.
Mrs. Dr. Barker.
Mrs. Wheldon.
Mrs. Hobart.
Mrs. E. A. Raymond.
Mrs. H. M. Crittenden.

Our Little Workers.

THE EKKA.

Isn't this a curious little carriage? If you were in Northern India, you would see many such. It is called an *ekka*, or a kind of *gharry*. They have gharries of several different kinds. The natives climb up on each side of this one, over the wheel and sit with their feet hanging out. Sometimes half a dozen or more men ride in it at one time.

But sometimes you see an ekka pass with the curtains down all around, so that you cannot tell who is inside. Then you will be told that a lady is riding out. The Hindoo ladies of high caste, or in high life, as we would say, must never be seen by any men except their husbands, fathers, or brothers, according to their ideas of propriety; so when they go out they must be kept out of sight.

This ekka is standing before a house waiting for the lady to come out. When she comes she will have her face covered and will keep it covered until the curtains are drawn closely around her. You would not know who she was although you might be well acquainted with her.

Even quite little girls are kept from running out and going to school and doing many things which you enjoy. The missionary ladies go into their houses and teach them. This is the way these high caste women and girls learn of our dear Jesus, and some of your pennies help to have them taught. Perhaps some little girl who reads this will go to India and teach them herself some day.

LETTER FROM SYRIA.

The following is a letter from Layah Antoon, one of the Syrian girls in the seminary at Beirut, to the Sabbath-school of the Walnut Street Church, Philadelphia. It was written in Arabic and translated by Miss Jackson, her teacher.

THEIR HONORS, THE REVERED BROTHERS AND SISTERS — May the Lord prolong their lives.

After abundance of desire towards you, I begin, that your favor has reached our land, and I, the supplicant, am one of the number of those to whom it has extended.

I wish now, my friends, that you should know I cannot express my gratitude to Him, the Most High, who moved your hearts to this act; and I ask Him that He will reward you with a heavenly prize. I wish to tell you that we, too, have a Sabbath-school, and the children are of different religions. If the Lord will, I hope they will all some day become Christ's. The number of children who attend every Sabbath is nearly 400, and there are 31 classes, and the superintendent is Dr. Jessup. I rejoice greatly in this Sabbath-school, and this year we are studying a new book, and it is the work of the Rev. Mr. McCook. The lesson is composed of very difficult questions, but the teachers are all prepared to explain to us the questions.

In regard to my advancement in other studies, it is very little. I am now studying arithmetic, reading, with the vowels, and the Bible, which I prefer to everything else.

In regard to my religion, I was a Maronite, but now I am

a Protestant; and I entreat you all, O my friends, not to forget me, but remember me in your prayers, me and all my family. I have one sister and three brothers. My sister and my brother Joseph are Protestants; my mother and one brother are a little enlightened, but my oldest brother has not ceased to be a Maronite. I hope you will pray for my mother and oldest brother, because God has promised that the time will come when there shall be but "one Shepherd and one fold." I am a fatherless child, and I never knew my father, for he died when I was very small. But Jesus is a Father to the fatherless, and my trust is in His promises. I ask God that He will some time allow us to meet, for we do not know each other by face. I ask Him also that He will gather us at last around the throne, the glorious, that we may see each other to our full content.

I hope the honored minister, your pastor, will not forget me. I send my salaams to him and his wife, and all his household. I send my salaams to you all.

May you be kept in peace and in the love of Christ.

Yours gratefully,

LAYAH ANTOON.

GOZEL'S BIBLE.

BY MRS. SARAH J. RHEA.

Many years ago a girl, named Gozel, became a pupil in the Oroomiah Female Seminary. She was the only surviving child of Oosta Pera and Esly. "Oosta" means master workman. Gozel's father was a well-to-do carpenter. The girl entered heartily into the duties of the school, and yielded herself up in true devotion to the dear Jesus who had bought her with His blood. Blessed change for Gozel! blessed change for her ignorant parents, of whom it was already recorded, "and a little child shall lead them."

As Gozel visited home from time to time, she carried her precious Bible with her, the principal text-book of the school;

she even erected an altar of prayer in her darkened home—*this child* leading in family worship!

The father and mother were greatly interested in Gozel's reading and praying; they saw the sweetness of her religion, and were irresistibly attracted. I presume Gozel was very lovely, at least her mother so describes her now; and Gozel or gazelle means *beautiful* in Persia.

Gozel's Bible was choicely kept, buttoned up in a red cloth pocket, and favorite passages indicated by little book-marks, sewed on ribbon, she had learned to make in the school. The most precious thing in Oosta Pera's house to this day is Gozel's Bible, not laid up on a dusty shelf, or locked in a strong box, but *used.*

In the midst of her course of reading the cholera broke out in the doomed city, so often visited by this dreaded scourge. Miss Fiske thought best to remove with her pupils to the healthful village of Gavalan, thirty miles distant, on the lake, where, in a tent and rented room, the term was finished comfortably. But Gozel's fond parents were unwilling that she should go away so far from them at this time of danger and sudden death.

She went home to Gulepatallikhân when her companions left for Gavalan. Two days of sweetest intercourse and heavenly memories intervened, and Gozel was stricken down with cholera, and died in a few hours! Often has Esly with floods of tears given me the sad history of those never to be forgotten hours!

They were left childless, the light of their eyes removed by a stroke. What could comfort them? The darkness was unmitigated, except by the halo of light gleaming from Gozel's red-covered Bible, and her remembered teachings. That sweet altar of prayer erected by the sainted child must not be broken down.

Oosta Pera and Esly at once set to work, straining their weeping eyes over "*aleph, beet, gamel*" (A, B, C), to learn to read in Gozel's Bible. Indeed, Gozel herself had begun to

teach them, as Oosta Pera says, "as if *she* were the parent and *we* were the children."

Who can tell what it cost them in old age to learn to read? It cost them *years of toil.* But they persevered, and can now read from Gozel's Bible, "in their own tongue, the wonderful works of God," and the blessed truths of a religion which they constantly and irresistibly commend to all about them, by a godly walk and conversation.

"HE CAME UNTO HIS OWN."

BY M. J. H.

"He came unto his own, and his own received him not."

Has my heart its room where idols
May inhabit gaudy shrines?
Secret haunts for little foxes,
Which will spoil the tender vines?

Has it nooks where cares and follies
Easy entrance may obtain?
Birds of prey, forever watching
To consume the precious grain.

Yet when at its portal knocking,
Stands my Lord with weary tread;
Shall He find no spot for shelter,
Where to lay his sacred head?

Ah! how sad his mild complaining;
I can find no place of rest,
Though the fox may have its refuge,
And the bird its sheltered nest.

FIRST GIFT FOR THE SIDON SCHOOL.

You were told in the March *Woman's Work* that the ladies wished to buy a good building for the girls' school at Sidon. The one they have is very poor and the owner charges a

high rent for it, so they need a good one of their own very much. This is the school in which a festival was held last New Year's. Some of the girls would stand well in our schools here if they could speak our language as well as you can, and you would like them if you knew them, for they are very interesting. Look on your map of Syria, and see where Sidon is, then read in your Bible what is said about it. You know that it is in the Holy Land, where our dear Saviour lived when He was on earth.

A number of persons read about the need of a new school building in Sidon in the March magazine, and some of them have given something for it, but who, think you, was the first to give? Not a rich lady or gentleman, but *a little girl*. She did not tell us who she is, but God knows and He will remember the gift. This is her note:

Dear Miss Thompson: I have just been reading in *Woman's Work for Woman* about raising money for purchasing a building for the Sidon school and I now inclose fifty cents for helping to accomplish that. The money was my own.

From a Little Girl.

ANNA'S SUBSCRIPTION.

Read how one little girl earned money to pay for *Woman's Work*.

Dear Miss Thompson: I am the little girl whose mother wrote to you last year for the *Woman's Work*. Mother is busy making carpet rags. I told her I would try to write for myself if it is poor. I earned my money last year by picking strawberries, and I liked the book so well that I dropped corn this year to pay for it. I like to read about the heathen. I want to be a missionary when I get to be a woman. Mother sends her love to you.

Your loving,
Anna H. Bowman.

DATE DUE

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